AN (5)

Examination

AND

CONFUTATION

Of a Late

DANGEROUS PRINCIPLE.

That the Supreme Power is inherent in the People, and that particularly, as in the proper Subject.

BY

JOHN NOVEL, B. D. late Rector of *Northwold* in the County of *Norfolk*, and formerly Fellow of *Pembroke-Hall* in *Cambridge*, and was Chaplain to the now Bishop of *Ely*.

LONDON,

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JOHN NOYES, B. D. late Rector of Wenhaston in the County of Norfolk, and formerly Fellow of Pembroke Hall in Cambridge, and was Chaplain to the now Bishop of Ely.

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TO THE

KINGS most Excellent Majesty.

Most gracious and dread Soveraign,

That ingenuous and true Loyalty which is due to your most Sacred Majesty (if it can yet be as duly rendred) is the truest and surest foundation of the whole peoples civil happiness and safety.

That which is most opposite to that true Loyalty, is the late unchristian policy, most perniciously practised in these Nations, upon the false ground of this most erroneous and seditious Principle, *That the Supreme Political power is both originally from, and still inherent in the People.*

In the Confutation whereof (which may by some other be much more irrefragably done.) All these persons that have from the very beginning of our late miseries) in any Way, or in any Capacity acted (directly or indirectly) against your Majesties Royal Father (of ever blessed and most precious memory,) and against your most Sacred Majesties own Person and just Right, will find themselves not a little concerned. They will easily see, that, if this Principle be proved false, the only pretence of lawfulnesse for all their lawless actings is utterly taken away. For even to themselves and to all other men it is most apparent, (if duly considered,) that from this Principle arose the Confidence or Pretence of lawfulness for the most unlawful usurping of the power of the *Militia*, their taking Armes by their pretended Authority from the People, their making pretended *Acts of Parliament* without the Royal Assent, their most impudent accusing and most scelerati-

ous

ous condemning of Your Majesties Royal Father expressly *in the name of the People*, and (which was the root of all the evil) their first *Covenanting* to alter the fundamentals of Government, and to abolish that which stood fully established by all the Law of *England* without any Concurrence of the Royal Authority, and in a forcible and violent opposition against it; their Ejecting the whole House of Lords, and most unrighteous banishing of Your most Sacred Majesty, upon pretence of sole Soveraignty in the *People*, whose Representers they would (even in despight of the *People*) be then esteemed. For all which unrighteous practises, and many other, most nefariously perpetrated against all Law Divine and Humane, the Authors, Actors, Abettors, and Approvers have no other pretence of Apology, (by which they yet continue in impenitency,) besides their own Opinion or Dissimulation of this most false, Antiscriptural, and most seditious Principle. Therefore any confutation of this, will, perhaps, *irritare crabrones*, too much irritate the whole nest of Hornets, with all their disloyal and Antichristian Faction; there being but little hope of more than forced Repentance from them that have *sinned wilfully after they had received the knowledge of the truth*; and hence it is, there is so little appearance yet of any such thing. How seasonable therefore such a Corrosive may be to that old Sore that is but newly skinn'd, it is not easie for any private person to determine. Yet the Conscience of my necessary duty to serve God and Your Majesty, and to defend Your most Sacred Authority (in my way) to the uttermost of my power hath enforced me to this Endeavour, which I most humbly submit to Your Majesties Censure, pleasure and Pardon, as becomes

Your Majesties most devoted Servant
and lowest Subject,

JOHN NOVELL.

May it please Your Majesty,

THis unhappy Posthumus was intended to kisse Your Majesties hand before the Authors death, but by some ill fate hath trewanted by the way, till now of late it came to me, who (having had a former acquaintance with it) in loyalty to Your Sacred Majesty, duty to my Country, and obedience to the Authors meaning, whom I had the honour to call Tutor, dare do no leße than publish and present it; nor could I have abused this opportunity without a tacite condemnation of my self as seeming to favour this horrid Principle. The Dregs whereof hang too much in the heads of many mistaken moderate persons, and still continues lurking in corners, and building strong holds in secret and seditious Conventicles. And to give it an honorable Pedigree, they make it of kin to that ancient frontispiece of the Common Laws of England, Salus populi suprema Lex: Where, without doubt, the King in good manners must needs be understood in the first place as Head of the people, and in case our Divisionmongers shall take the King and people as distinct Estates, it can bear no other meaning than that the health and welfare of the people is the strength of the King, who is the life of the Law: But their crooked constructions are like bad constitutions, that turn the best of meat into the worst of humors. And to give this popular principle the more formality and priviledge, it must be denizon'd by the Taile of that Serpent-Parliament (the memory whereof is only happy in the Act of Oblivion) and laid up in their Journal as a perpetual Indigestion for the fifth of November or a recruit in taile to the black and dismal day of our late Kings murder, Your Majesties Royal Father: Though our late combustions by Your Majesties Providence and prudence are alayed for present, yet 'tis justly to be feared they will never be extinguished so long as this Principle hath

one spark of life or being in the hearts and heads of your Majesties subjects: To which the Author most humbly offers this expedient.

And if Your Majesty *shall please to give a second life to him by a countenance of these lines with Your gracious acceptance, without doubt You will find them bear a very considerable part in Your* Majesties *Life-guard.*

But my duty to him forbids me all Encomiums, *knowing how little he loved them, and how much lesse he needs them. Now may it please Your* Majesty, *since Your Pardon hath prevented the utmost darings of all mens askings, I shall not be desperate of mine for assuming this boldnesse, being the real effect of a heart brim-full of affection and loyalty to Your most Sacred* Majesty, *and upon that confidence shall presume to beg leave to write my self*

Your Majesties most humble
and Loyal Subject,
JOHN SHADWELL.

A Short Account of the danger of this PRINCIPLE

THis popular and looſe Doctrine was eaſily learned, and greedily ſwallowed by many undiſcerning People. And by this were they ſoone flattered into their own undoing, and made very active Contributers to their own deſtruction. They were told that Power was but derivative in the Prince, and that, of right, the Soveraignty was theirs, as properly inherent in them; And, that they could never recover their native Liberty, but by caſting off the yoke of all ſubjection to the moſt ancient and only lawful Government of the Nation; till, having loſt the benefit of it, and protection by it, the pretended Liberty ſhew'd it ſelf in its proper and true Colours of perfect bondage and miſery. The truth of this they have very long and very ſeverely been ſchool'd into: Nevertheleſſe it is probable, that many of them are not yet aware, that, ſo long as this pernicious Principle is where it was, uncondemned, and perhaps undiſcerned by many, the common danger of future Miſchief by it is not yet removed. Idem quâ idem ſemper facit idem. If this, and this only hath been the αἴτιον προηγούμενον, the main leading Cauſe (as indeed it hath) of the ſlavery and miſery we have long endured, there can be no abſolute and perfect Cure of theſe Evils with prevention of future danger, without a total and timely removal of that Cauſe.

This Principle then had need be fetch'd out of the hearts and the heads of the Obſtinate by a more powerful and effectual Confutation than that which is but verbal, though never ſo Logical or Apodictical: Argumentum baculinum, or a good ſevere Law

against

against it, were perhaps (at such a time as this) no more than necessary. But all they that have any thing of good in them will certainly, by arguments truly and logically deduced from the Oracles of God, effectually be wrought upon: Especially considering, that so long as this Principle remains in any credit and uncondemned [That the proper and perpetual Right to the power is the Peoples;] *Whensoever the multitudes of Seditious Spirits that are still (though dispersed) where they were, and the same men they were, and may secretly grow to be yet more in number, can have the opportunity to rally and (by Conspiracy) get into a Body, though they be not the fortieth part of the Nation, they will by and by call themselves* the people: *And then (next to the grand Cheat & Mockery of seeming Sanctimony) by a false pretense of standing up for the* Peoples Right, *bring the whole People (many of their own party not excepted) into that (or a worse) ruine and desolation (if they can,) which no humane wisdom or power without the immediate helping hand of God, could have now rescu'd and redeem'd us from.*

That damnable Principle is therefore the most pernicious and dadgerous Consenage that ever any people was abused and deluded by. And if this were all, it were not so fit for one of my profession to have medled with it: But, 'tis also a Principle of Infidelity, *and of Rebellion against God; as being expressely repugnant to the general Torrent of the Testimonies and Instances contained in His written Word. And upon that pretise account, there is here endeavoured a Confutation of it.*

AN

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Introduction

Touching the ſtate of the *QUESTION*,

WITH A

Brief Explication of the *Terms*.

IT is the new and ſtrange Doctrine of ſome of the late *Jeſuits*, (more lately reduced into Practice by Perſons profeſſing the greateſt Enmity and Oppoſition to thoſe Innovators) *That the whole Political Power is not only originally from, but formally inherent in the People. Nota, hanc Poteſtatem immediatè eſſe tanquam in Subjecto, in totâ Multitudine*, ſaith one *; *Note, that this power is immediately in the whole people, as in the Subject of it:* And, *Pendet à Conſenſu multitudinis*; It depends upon the Agreement of the people, ſaith the ſame Author. And, *Poteſtas ſecularis eſt à Deo mediatè; quia Natura & Recta Ratio dictat, & hominibus perſuaſit præficere Reipublica Magiſtratus*, ſaith another *; *i. e.* The ſecular power is of God, but *mediately*; becauſe Nature and Right Reaſon, which is of God, doth dictate, and hath perſwaded men to ſet up Magiſtrates over the Common-wealth: But, (ſaith the ſame Author,) *Poteſtas Eccleſiaſtica immediatè eſt à Deo inſtituta*; The Eccleſiaſtical Power is ordained of God immediately: This is true; and ſo indeed, muſt alſo that Original Power of Paternal Regality needs be, which God by the Law of Nature hath ordained, and by poſitive Inſtitution ſettled, (of which his written Word gives

* Bellar. de Laicis.

* Carmel. a Lapide, in his upon Rom.

us clear and certain Instances; by which also He hath governed the world universally in the first ages of it; and, unto which He expressly commanded obedience to be yielded by one of the special Precepts of his moral and eternal Law, then, when there was no other kind of Civil Power extant in the world.

But this Device of *Mediate* derivation of the Civil Power, and *immediate* Institution of the Ecclesiastick, is invented and obtruded by these deceitful Workers to exalt the Pope to an absolute Soveraignty over all Kings and Princes; and that not only in *Spirituals*, but (by the help of that Distinction of *not directly, but indirectly*, which is just as good as this of *not immediately, but mediately*,) in all temporal and secular things and Causes too, as well as in Spiritual. In order to this Design intended by these Authors, and in prosecution of many other farre Different Ends designed by the *Anabaptists* and others, the Foxes have their tails tyed together in this false Principle, equally common to both: which is that Fire-brand that did for so long a time put these Nations into one general Combustion.

The self-same Principle was once delivered by one Dr. *Dorislaus* (of infamous memory,) in the Schools at *Cambridge* in my hearing about thirty years since: And had he then been punished (as he was complain'd of) according to his high Demerit, and his dangerous Doctrine publickly condemned (if it could have been) by a just Law, perhaps the mischief that hath since ensued of it, (in which the very same Man had a hand) might have been prevented.

It hath also been more lately asserted by the Author of a seditious Pamphlet set forth about the beginning of our late fatal War, entituled, *OBSERVATIONS upon some of His Majesties late Answers and Expresses*; wherein the Observators Fundamental *Thesis* confidently presumed and never proved, is in these express words; *Power is originally inherent in the People*: And, *Power is but secundary and derivative in Princes, the fountain and efficient Cause is the People.* And last of all, the Author of the *Armies Plea* (as 'twas call'd) affirmeth, *That Kings have no power and authority, but what they have from the People.* Still the People are colloqued with, and made believe *all is their own*, till they are left *Owners of Nothing*, but *at the pleasure and allowance of* their Covetous Undoers: Why should I make these petty instances, when this principle is become so National, as to have the Counte-

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nance of a Vote in that which was called a Parliament, as you may see in their Preparative to the High Court of Justice, *Jan.* 4. 1648. and the eigth of *January*, 1648. you may see the same *Doriſlaus* appear in his Colours, as one of the Chief Architects of that most Horrid Structure.

But, That there can be no other Fountain and efficient Cause of Civil Power and just Authority, but God: That it is derived to Princes *immediately* from God, and not solely or chiefly from the People: That the Special Right and Title to it, is from God alone; And, That God never gave his own glory to men, *to have the giving* of this Power, is that which is here endeavoured to be made apparent.

But first, a little explication of Terms, (such as shall here occasionally be mentioned,) will not be amiss. When the word [Magistrate] is used, not every one that is vulgarly called by that Name is meant. The inferiour Minister of Justice, having no inherent power, but deriving all his authority by Commission from the King, is not the Magistrate here spoken of. The King alone is the Magistrate (properly so called,) who only is that Supreme Person whose Authority is not Commissionary, but *original*, *formal*, *inherent*, and *inexistent*, as created in Him of God, by communicating to Him the Image and Title of his Own Dominion and Power, by which He Himself Governs the world: And it is of the same Nature (but more eminent) with that authority which a Father hath over his sons; which depends on no Act or Deed, much less on any Concession or Grant of theirs.

And by this it also appears what must needs be meant by the Supreme Political Power and Authority; to wit, that Paternal and equitable, and (yet) full and uncontroulable Dominion over the free people of the Land, whose freedom consists in this, that He Rules and Governs them, as the Minister of God, in true judgement and justice according to the known Laws, ancient Customs, and fundamental Constitutions of the Kingdom, and that for the Common Good, and Universal Benefit of all: As, a Father uncontroulably governs his Children, yet for the equal and common Welfare both of Him and them.

What is meant by *immediate Derivation of this Power from God*, (which is often mentioned,) is next and last to be unfolded.

Things

Things may be said to be of God, or from God, divers wayes. 1. By his immediate Influx into the Essence of every thing, as he is the Universal Cause of all things that have a Being. 2. By his immediate Instinct, Motion, Special Help and Excitation, as *He is the Father of Lights, and Giver of every good and perfect Gift*; and thus he gives to his Special Minister the Supreme Magistrate, special grace, wisdom, counsel, courage, justice, love to his people, and a tender care of their Welfare. 3. By his own proper Donation, Grant and Conveyance of just Right, Title and Interest; And thus the Right and just Title to Supreme Government and Political Power, comes immediately from God to the lawful Magistrate; As every private Right, Title and Interest to or in any thing, must needs come to him that receives it *immediately* from the only just possessor and proper owner of it; Such as God must needs be of all Dominion, Government and Rule over the Nations of the world, as their Sole Creator and Upholder. For, God (of his own right) being the only King, and (by his own Act) the immediate Governor of and in all the actual Governments and Kingdoms of the world, it incommunicably belongs to him to *have the giving and conveying* of the Right of Government to them that justly possess it: And, it incommunicably belonging to him *to have the giving* of that Right, from him *immediately* must it needs come.

This way of Derivation and Collation of Civil Authority and the Right of it *directly and immediately* to the Supreme Magistrate from God, the proper Fountain, and formal Owner, and actual Possessor of it, (who imparts it to the Supreme Magistrate, not by alienation from, but by communication with himself;) these ensuing Arguments, by vertue of that high Principle upon which they are founded, *the Word of God*, will (it may be hoped) sufficiently prove and manifest to all, but such as *are given to change*, and are led by the Phanatick Spirit to *Despise Dominion*, and to count all just Authority, tyranny, if they be not allowed to take the liberty to controul it at their pleasure, to use the Lords Anointed as execrably as they have lately done, and to shed the blood of the chief Nobility also, to satisfie their filthy Lust.

I.

Exod. 22. 28. *Thou shalt not revile the Gods, nor curse the Ruler of thy People,* [or, the Prince among thy People.]

GOD gives his own Name and Title to the Prince; which were utterly incongruous and incompetible, if he did not also communicate to him a competent proportion of his *own* authority and power. But, if God had given the whole civil Authority to the People, and the People only (and only upon their own account) had given it to the Prince, by such a meer extrinsecal Commission of authority from *Men*, how could Princes be stiled *Gods*, when those men themselves could never be stiled so?

I have said, Ye are Gods, likewise saith the Psalmist, The reason whereof is expressely and purposely rendred by our Saviour in the Gospel *; Because, *to them the Word of God came.* Which can signifie no less than that their Civil Power is given and conveyed to them by the express *Word of God.* For it is God himself that saith by the mouth of *David*, *I have said, Ye are Gods.* Therefore, *Dicit Christus Reges vocari Deos, quòd munus sustineant divinitus sibi injunctum*, saith *Calvin* rightly, upon those words; that is, Christ affirmeth, that Kings are therefore stiled Gods, because they bear an Office by Divine Injunction: Who will say, that the Peoples Election or Commission (unless they were all Prophets) is *Divine Injunction?* Or who will say (in express contradiction to the Text) that, *not the Word of God*, but only the word of the *People* it was that *came* to them? Where a Kingdom is by Custom elective, the Case differs not. For, in this, the Act of men is only instrumental to God: In their electing who have right to elect, God alone gives the right, and the just Power to govern: Which is apparent, because this right and power the Electors themselves never had, and therefore could never give it.

Psal. 82. 6. John 10. 35.

Briefly

Briefly thus,

Whosoever can have the giving of Supreme Political Power, can likewise have the giving of Gods own Name and Title;

No mortal men nor Angels in heaven can have the giving of Gods own Name and Title;

Therefore no mortal men nor Angels in heaven can have the giving of Supreme Political Power.

The Major is evident, because God hath said to Princes, *I have said, Ye are Gods*, and directed his Prophets to *call them Gods*, for *no other reason*, but because they communicate with God in that *Supreme Power* of Government, that principally and properly is *his* peculiar. Whence also the Minor is manifest, because none but God, whose only peculiar the Power is, can, upon the account of communicating thereof to Princes, be the Giver of his own Name and Title. And therefore, saith our Saviour, *To them the Word of God came*: that is, It was God himself that said thus to them, *I have said, Ye are Gods*: And if he had not said it, who ever durst or could? The conclusion therefore is certain; He who alone could say, *Ye are Gods*, could really make them such; that is, could really communicate to them of his *own* Power, for which he so entitles them.

II.

Rom. 13. 1. *Let every soul be Subject to the Higher Powers; or, to the* Supreme *Power.*

TO say a *Derivative* Power is *Supreme*, is a contradiction. Therefore *Nero's* Power was not then *Derivative*, but (under God) *Original* and *Inherent* in himself; which it could no otherwise be, but by his communicating therein with God, whose Minister (the Apostle saith) he was; whereby it became as properly his *own* (against all other men) as wisdom or learning, or any other quality (which God also is the Giver of) is *his* that hath it.

Upon

Upon occasion of the Sedition of *Judas* of *Galilee* (mentioned, *Acts* 5. 37.) the *Romans* were ever apt to suspect that Christ and his Apostles (being also *Galileans*) were ill-affected to *Cæsar*, and to the *Roman Empire*. Hence it was that the *Pharisees* sent their Disciples with the *Herodians* to Christ, thinking (with flattery and hypocrisie) to discover it to be his Opinion, That it was not lawful to acknowledge the Authority of the *Roman* King over Gods people to be taxed by him, or to pay Tribute to him; in that it might seem a betraying of their Liberty, as they were the seed of *Abraham*: The pretence whereof, specious, and very taking, was that that drew so great a multitude after the *Galilean* Rebel.

For this Cause, our Saviour himself, and his holy Apostles, were as watchful upon all Occasions to wipe off this unjust Aspersion cast upon them.

Render unto Cæsar the things that are Cæsars, said our Saviour, *Matth.* 22. 21. Thereby declaring not only the lawfulness, but the justness and duness of *Cæsars* Tribute, even from Gods own people, the *Jewes*, which is plainly notified by *Cæsaris*, and *Reddite*, Render it. Now if the Civil Power over the land of *Judea* had been of *Right* in the *People*, that whole Nation, and *all the World* besides, could not have been taxed to pay it (as they were) against their Wills, without manifest *Injustice*: The Tribute had in no wise been due to *Cæsar*, till it had first been granted by the full and free Consent of the people. It was not their own Act, but only *Cæsars* Decree, that drew it from them; yet, by our Saviours own words was this Tribute just and due to *Cæsar*, which manifestly shewes that *Cæsars* just Power was not depending on any Act, Grant, or Consent of the People. Luke 2. 1.

[That now Taxes are not ordinarily raised in this Christian Monarchy without the Peoples own Act and Consent in Parliament, hath grown into an ancient and obliging Custom now, which took its beginning (no doubt) from those Christian Principles in our Christian Kings, which are of greater perfection, than what the Rules of meer Civil Justice do require, which infers not any dependance of the Kingly Office and Authority on the Consent or Will of the People.]

And as Christ himself, so his Apostle *Paul* writing here to the *Romans*, endeavours in like manner to evidence to the World, That Christians were no way guilty of the *Galilean* Heresie (as the Ancients call'd it:) And therefore doth here effectually move the Christians to yield Obedience and Subjection to the *Roman* King, though then an Infidel, and afterward * a fierce Enemy, and a Persecutor of the Church. To this Duty he stirs them up by divers convincing Arguments, whereof the first is to this effect.

* For this Epistle was written in *Quinquennio Neronis*

All Power that is of God must every soul be subject to.
But the Power of the *Roman* King is of God: Therefore,
The Power of the *Roman* King must every soul be subject to.

Here, our later Politicians could (for a need) have helped the Christians (if they had had a Will to Rebel) to such a neat distinction upon the *Minor*, as should have utterly repelled the force of the Apostles Argument; *viz.* Power is of God two wayes; either *mediately* or *immediately*: And would have taught the people to apply it thus; If *Cæsars* Power were of God by *immediate* derivation of it from *himself*, then indeed it were not for men to reverse it, or to disobey it: But since it is of God (according to the new discovery) but only *mediately*, that is, only by and through the agreement of the people, to transfer that Power to the Magistrate, which God had first and originally given to them alone in this case (*O Paul!*) the Power of our King being no otherwise from God, but *thus*, We the people *that gave it to him*, and still have it inherent in our selves, as *in the Subject of it*, may not only disobey it in him, but take it from him if we think good (as they that can grant a Commission, can recall it when they will) and then give it to whom we please, or take it into our own hands again.

Whosoever therefore will believe there is any thing in that distinction, and that God who gives life, health, strength, wisdom, grace, goodness, and every thing else *immediately* by himself, doth not give *this* so too, will (by unavoidable consequence) make but a weak Logician of the holy Apostle.

But the Wisdom of God by which the Apostle was directed; hath so ordered his words, as to prevent this futilous Evasion: For, he so affirmeth the Power of the King to be from God, as (withall) expresly

preſly to deny it to be from *any other*: The words run thus; οὐ γάρ ἐστιν ἐξουσία εἰ μὴ ἀπὸ θεοῦ· Which can be rendred, ſtrictly and *literatim*, no otherwiſe but thus: *The Power is not, but from God*: Or, *There is not Power, but from God*: Which is a flat denial, that the Power there ſpoken of, is at all from *men*. And therefore, to ſay it is *not only from God*, but alſo, and more *immediately* from the *people*, is not only the expreſs Contradictory to the Apoſtles Aſſertion, but quite deſtroyes the *Reaſon* involved in it: For, if the Supreme Power of the Prince be from the people, and no more directly and immediately from God, than theſe things are that come by ſecond Cauſes, *That there is no Power but of God*, is no more a Reaſon why every ſoul ſhould be ſubject to the Power of *Caſar*, than to the command of a Robber; for this alſo is *mediately* from God, in that the mans *Nature* and *Reaſon* is from him by which he commands.

III.

Rom. 13. 4. *He is the Miniſter of God.*

IF the Supreme Magiſtrate be *Gods* Miniſter, then is he not the *peoples*; as he needs muſt, if he received his power *immediately from them*: Then alſo the whole people themſelves muſt needs be *principal* (under God) in the governing of their own Civil Body; and conſequently all Government muſt of *neceſſity* be *Democratical*. For even in a ſimple *Democracy* (if any ſuch be) the whole people being utterly incapable of doing any Act of Government *themſelves* (in their univerſal Body) muſt needs govern by ſome One, or ſome few deputed and impowred by them. If then in an ancient and lawful Monarchy, the King or Monarch were but the *peoples* Miniſter or Deputy, and only *by them* impowred, Monarchy and Democracy were *formally* the ſelf-ſame, and no real, or ſo much as *formal* difference between them; which were manifeſtly falſe and contradictory.

Whoſoever hath his Authority to govern *from the people*, is the peoples Miniſter in governing themſelves.

The Minister of God in governing the people, is not the peoples Minister in governing themselves: Therefore,
The Minister of God in governing the people hath not his Authority to govern from the people; [But consequently, *from God himself.*]

If this Minister of God were the *peoples* Minister, then not only God, but the *people were principal in inflicting death*; which no Angel nor man, but as Gods Minister only, is any more capable of than of giving life. God only is the Lord of life: Therefore, as the whole people cannot give to one man life, so neither can the whole people have a just power to take it away. None can justly destroy Gods image, but God, let the Cause be what it will: And the power which the people have not, they cannot give. It is therefore God alone, and not the people, that gives to the Supreme Magistrate, the Power to *execute wrath*, and to punish with death.

III.

IV.

Judg. 7. 20. *The Sword of the Lord, and of Gideon.*

IN the whole Word of God there is neither mention nor intimation of any such thing as the Power of the Sword *in or from the people*: But as here, *The Lord and Gideon*; so the Lord and the chief Magistrate (such as *Gideon* was then made) are only mentioned in Scripture to have any interest in that Power.

Whatsoever power is in the people, is in them either principally or ministerially.
The power of the Sword is not in the people either of these wayes.
Therefore, it is not at all in them.

The disjunction is undeniable: The *Minor* is apparently true in respect of both; for the *principal* power of the Sword can be in none

none but God; and the *Ministerial* power of it can be in none but Gods *Minister*.

The Conclusion therefore is infallible, The power of the Sword is not at all in the people.

And if this power be not in them, which all political power doth either consist in, or depend upon, what other power can be, where that of the Sword cannot.

Yet the Phanatick Spirit had of late taught many weak people to believe, That the peoples *Representative* (though really not that) was the only *Supreme Authority of the Nation* (as they commonly call'd the late Authours of our greatest evils.)

But if (what was phansied) the *peoples Representative* by their own choice, were the only Supreme, and the only just Authority in every Nation; and consequently, the Kingly Office and Government in it self unjust, and inconsistent with Liberty; (as all our Republican Zelots commonly asserted) then all these consequences are inevitable; *viz.*

First, That if Justice did everywhere obtain, which God doth everywhere command; that is, If Gods own Will were done, he must needs lose his own glory to be *King of Kings*; for there would be never a King in all the World beside himself.

Secondly, That God, no less the Worlds Immediate Governour, than its Creatour, having generally govern'd it ever since the Creation of it, by the *Monarchical* (which is really the same with the Paternal and Patriarchal) power, hath been all this while to seek how to govern it in the only just and good; that is, in the pure Democratical, or simple Republican way, or by Successions of Representatives, or no man knowes what; for which there hath never yet been one Example in the World.

Thirdly, That all the good Kings of *Israel* (as well as the bad) and all those Kings and Queens over Christian Nations, who God did promise should be nursing Fathers, and nursing Mothers to his Church, were, and are (all and every one of them, even Queen *Elizabeth* among the rest) wicked and unrighteous persons; that is, Tyrannical, and unjust Invaders of the peoples Right, and Subverters of their Native Liberty.

Fourthly, That Gods promise in that particular, must, or of right ought to have been totally disappointed.

Fifthly,

Fifthly, That God himself was then the Author of injustice and Tyranny, when he sent his Prophets to anoint *Saul* and *David*, and *Solomon*, and *Hazael*, and divers other Kings.

These, and many other irrational and intolerable consequences must unavoidably follow, if it were true, That the peoples just Right and Liberty did only and formally consist in having the Supremacy of all Civil power in their own hands, or at their disposal.

Another vulgar Errour consequent to the former was, That the good of the people is not at all concerned in the Supremacy of power *residing in the Prince*; and that the Kings Prerogative is to them no priviledge; but (in all) a prejudice (as they were senslesly made believe) to publick Interest and Liberty.

The Kings Majesty, in virtue of His Supremacy, hath the Prerogative power as well of dissolving, as of calling Parliaments. If such a Parliament should come (which God avert!) as should begin to do what the late long Parliament hath done, the Nation would then soon learn to believe, That the Kings Prerogative to dissolve such a Parliament, would do them no harm.

The great end of Government, and of the Supreme Kingly Prerogative and power, is (doubtless) the general Welfare of the people. Therefore most assuredly, in such an anciently constituted Kingdom, and after so many Lawes and Charters, securing for ever the peoples Interest and Liberty; no understanding man will now be made believe (after the late horrid delusion) That there is any ancient and legal Prerogative or power belonging to the King; but is certainly (though not visibly to all) conducing directly to the general good and welfare of the people.

If the due Administration of Justice by the power of the Sword, and of the Lawes of the Land, against all wrong-doers, and against all perturbators of the publick Peace (in what place or capacity soever) be for the general good of the whole people, then assuredly, the greater the Supreme Governers power and Prerogative is, the greater is the *whole* peoples present safety, and future security. And for this cause it is, that God hath given (not another, but) *his own Sword* to his sole Vice-gerent, the Supreme Magistrate. *The Sword of the Lord, and of Gideon.*

VI

V.

Numb. 27. 16, 17, 18, 19. *Let the Lord, the God of the Spirits of all flesh, set a man over the Congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in, that the Congregation of the Lord be not as sheep which have no shepheard. And the Lord said unto Moses, Take thee Joshua the sonne of Nun, &c. And set him before Eleazer the Priest, &c.*

FRom all which words it is apparent, First, That the Lord is the immediate Author and Donor of the Civil Power and Authority: Secondly, that (because this authority is derived *immediately from God* to the Prince,) the Prophet and the Priest were here appointed the special Ministers of God in the actual Conferring of it. As (in token that God is the proper fountain of this Power) Christian Kings have usually had the Crown set on their Heads by the Metroplitan Bishop, as the chief Minister of Christ, who is (now, as *man*) the *King of Kings and Lord of Lords*. Thirdly, that the Civil Authority and just power of Government could not be given by the *people*. For, the Lords setting of a man over them, is here represented as the sole Expedient, by which they could escape that fatal Evil, of *being as sheep that have no Shepherd*. From whence the illation is evident and certain, That (if God had left them to *themselves*;) they had been vested with no Civil power, which they could (of themselves) have transferred to One or More. For being in themselves (without a Prince) in a state of actual *Anarchy*, they were no more united in a *Civil Body*, (without which there can be no *Civil Power*) than *Sheep* can be one Flock in one Fould *without a shepherd*.

Nevertheless, the Authors of the new Policy well enough discerning how hard it would be to maintain, there could ever, in any time (in which the meere imaginary *founding of Authorities* is dreamed of by some,) be any real and formal power of Magistracy inherent

rent in a *people* (without a *Prince*;) and the impossibility of a people conferring that to Others which they never had themselves; to prevent (if they can) a manifest Conviction, think to make their Escape by a nice Metaphysical distinction of *Act* and *Habit*; and answer, That the people (indeed) never had the power *in Act*, but yet, in *habit* they had, and ever have it.

But, (if this be so) when they come *actually to conferre it*, (which is a dream, and never done,) can they do *that Act* by it, and yet have it but in *habit only*?

Or, may not this prove a *Distinction without a difference*? For here indeed, the Dispute is not of the *actual* administration and *practice*, but, of the *power it self*; that is, not of the power *in actu secundo*, or Execution, (which on both sides is confessed to be only in the Magistrate,) but of the power *in actu primo*, or Existence in it self; and in this there can be no difference at all between *Act* and *habit*; And therefore to say, the people have it in *habit*, but they have it not in *act*, is an unavoidable Contradiction, *They have it, and they have it not.*

What the people never had, could never by them be transferred to the Prince.

But the Supream authority the people never had; Therefore;

The Supreme authority could never by *them* bee transferred to the Prince.

Consequently, the Soveraign Prince must needs receive it immediately from God.

The truth of the Major appears by a manifest Rule in Philosophy and common Reason it selfe; *Nothing can give what it selfe hath not, either formally, or Eminently.* The Minor is also apparent, in that the people have not, nor ever had the Supreme authority *either of these wayes*; not *Eminently*, because it can be *eminently* competible to none but *God*. For the Supream Civil authority is eminently conteined in the *Divine*, and in no other; Not *Formally*, unless they could (at once) be Prince and people too; that is, unless it were possible for them to be the *formal* Governours of their own Selves, in their whole collective Body. Therefore they no way have, nor ever had it; And Consequently, it never could by them be transferred to the *Prince*.

VI.

VI.

Prov. 8. 15. *By me,* [or, *in* me] *Kings reign.*

IF the Supreme Civil power were in the people or any way depending upon their will and pleasure, it must necessarily follow, that this special Ordinance and work of God, should be as mutable as the mindes of men, and lyable to be put by and disappointed upon every alteration of the most unstable Opinion of the giddy Multitude; especially, of the more subtile, active, ambitious, and busie-headed party. If these will translate the Supreme power (or rather the Empty Name and Shadow of it,) from the King to the two Houses (that had sworn subjection to it,) and then from two to one, and then from that one to a (falsely called) *Protector*, and then (repenting of that) turn it into other hands, God must (all along) wait upon their unconstancy (even in their foul iniquity,) not only with his *Providence permitting*, but also with his *Ordinance legitimating* whatsoever *new* or *no* form of Government the wickedness of some, and the weakness of others shall put them upon.

That which supposeth the special Ordinance and Operation of God to depend upon the inconstancy of men in their unrighteous wayes, is impious and false;

But, that Kings reigning by the special Ordinance and Co-operation of God, should have their power of reigning from the pleasure of the people, supposeth the special Ordinance and Operation of God, to depend upon the inconstancy of men in their unrighteous wayes, Therefore,

That Kings reigning by the special Ordinance and Operation of God, should have their power of reigning from the pleasure of the people, is impious and false.

The major cannot at all be doubted of, nor yet the minor, by such as will observe, that *Solomon* reckons it for one of the *Glories* and *Special Excellencies* of God, that, *By him, Kings reign.* And this can signify no lesse, than that the reigne of Kings is by the special Operation and *Ordinance* of God; (as S. *Paul* saith it is.) If then the

Reign of Kings were *penes populum*, in the Power, and at the pleasure of the people, so were also that special Operation and Ordinance of God by which they reign; which, as it is apparently false, so were it gross impiety to imagine it to be true.

VII.

1 Sam. 24. 5. *It came to pass afterward, that Davids heart smote him, because he had cut off Sauls skirt.*

YET, when our late political (that is, Atheistical) Parricides spared not to cut off their Kings *head*, their wicked hearts were never troubled at it: Nor have many, if any of them, or of their close Adherents and parties to the same faction, yet profess'd any remorse or sorrow for what they have done: but still seek to cheat the world and their own soules with the meer *form of Godliness* and pharisaical Ostentation of more than ordinary Sanctimony, and still hold on in their old way of justifying themselves, in their farr greater by condemning some (smaller) *sinnes* in others, (as they account the setting up of a May-pole, the meer drinking of a health, and the like;) As if our Saviour had never condemn'd this foul hypocrisy, of spying *motes* in the eyes of others, when huge *beams* are in their own.

But, Observe the words that follow, *vers.* 6. *And David said unto his men. The Lord forbid, that I should do this thing unto my Master, the Lords Anointed, to stretch forth my hand against him, seeing he is the Anointed of the Lord.*

Here the people had all the Cause in the world (if any cause could, or can be,) to withdraw their Allegiance, and to call home the Soveraign Power into their own hands, if there had been any such thing to be done. *Saul* their King was then a wicked man, a Tyrant, a Persecutor of holy *David*, a man forsaken of God, and evidently acted by the Devil; Yet here we see no *deposing* (much lesse *murdering*) of him. Nay, *David*, who was now in *Sauls* stead anointed

 King,

King, durſt not here ſtretch forth his hand againſt him, to impriſon him, or to do him any harme; (his heart quaked when he had but onely cut off the skirt of his Robe.)

What would our new Polititians have done in the like caſe? They would have looked upon the Opportunity as a Divine warranty to do the miſchief; and have told the world afterward, *That God put it into their hands*; and, *it was ſet upon their ſpirits*; and their proſperous ſucceſſe in it was *the good hand of God*, and *the anſwer of prayers*; (Three or four of the beſt of the *new Rules* of ſeeming Righteouſneſs, fitted for the juſtification of all their *Lawleſſe* acting by that wicked *Principle* we here diſpute againſt.)

But (here in the text) we find all tenderneſſe ſhewed by *David* to *Saul*; though *God had put it into Davids hand*, and *it was ſet* (by the Devil) *upon the ſpirits of Davids ſervants* to deſtroy him. And all this care which *David* took to ſtay his ſervants from riſing againſt *Saul*, was, becauſe *Saul* (however then rejected of God) remained ſtill *the Lords Anointed*; —— *ſeeing he is the Anointed of the Lord.*

Now, if Kings be the Lords Anointed, and their ſpecial *anointing* be that by which they are formally made *Kings*, then nothing can be more manifeſt than that they are made ſuch *immediately by God*. For, the *outward* anointing (of old) was but a *Ceremony*; the *real* and *ſubſtantial* unction by which Kings then were (and now are) formally conſtituted, the *Lords Anointed*, could be (or can be) no other but the *formal Authority* and ſupreme *Power* inherently veſted in them. And, To ſignify the derivation of this *from God immediately*, the outward unction was ever miniſtred by a ſpecial meſſenger *immediately ſent from God*; (the people doing nothing in it, nor knowing of it,) But ſince it is apparent that the Authority it ſelf is the *real* anointing, (though the Ceremony be never had) the King is thereby formally conſtituted the *Lords Annointed*. Conſequently all Chriſtian Kings at this day are the *Lords Anointed*, as well, and as really, as thoſe that were anointed with outward oil by Prophets ſent from God. And this, though manifeſt enough in it ſelf, is alſo proved by the example of *Cyrus*; who though never anointed by a Prophet with outward oil, was nevertheleſſe the Lords Anointed. *Iſa.* 45. 1. *Thus ſaith the Lord to his Anointed, to Cyrus, &c. He* was the Lords Anointed, as having the ſupreme authority of a King, by which he was enabled to be a powerful deliverer of Gods people; Much

more then are all Christian Kings the Lords Anointed, as having the same Kingly power by which they are enabled to be the *nursing Fathers* of the Church.

Whosoever are the *Lords Anointed*, do receive their unction *immediately from God.*
All Kings are the Lords Anointed. Therefore,
All Kings do receive their unction immediately from God.

The *Minor* is confirmed by as many clear Testimonies of holy Scripture, as the most of those Divine Verities which we undoubtedly believe. And it is evident in it self, That in as much as those Kings that are recorded in Scripture to be the *Lords Anointed*, were such in no other capacity, but *as they were Kings*, *all Kings* must needs be such by the known Rule.

Nor can the *Major* be doubted of, since it is not at all (or not *only*) the *outward*, but the *inward and immaterial* unction of Soveraign Authority, by which Kings are really and formally *the Lords Anointed*; and that which is *inward* and *immaterial*, God only can be the immediate Giver and Creator of.

VIII.

1 Sam. 8. 4, 5.

WHEN the people of *Israel* desired a King, they never so much as pretended to any Soveraign Authority in themselves, which they would transfer *in aliquem unum* (as is said) and so set up a King of their own making. If the people had had any such original power in themselves, they were then in a two-fold disposition to make use of *that*, without any more ado.

For first, They were *Gens Prophetica*, beside their natural Sagacity, they were a Learned and Prophetick Nation, and could not be ignorant of *Jus naturale*, of any natural right and power they had of themselves to set up a King, had there been any such.

Secondly,

Secondly, They were in this very thing rebellious against the Lord, and therefore not over-scrupulous of adventuring of themselves to set up a King, if they had known themselves to have had original power of their own so to do. But, though they met with a strong Repulse, by which they had occasion to plead their Right, they never so much as mentioned any such Right or power of their own; but they only went and made their Address to *God*, That *he* would set a King over them; and accordingly, *Behold* (said *Samuel*) *the Lord hath given you a King*, 1 Sam. 12. 13.

Whatsoever is incommunicably in God, is not at all in men.

The Original and only Right of erecting a Monarchy, and setting up a King, is incommunicably in God. Therefore,

It is not at all in men.

The *Major* is evident: And the truth of the *Minor* also is clearly seen in that famous instance, and in many other; as in Gods anointing and setting up *David* (afterwards) by his own immediate Act, to be King instead of *Saul*. This he did, not at second hand, but immediately by his *own*, without and before any Act of the people touching that Affair, as appears, 1 *Sam.* 16. 1, *&c.* especially, *ver.* 12, 13. And this appears also by Gods giving (without the consent of the people, and before they knew it) the Kingdom of the ten Tribes to *Jeroboam*, 1 *Kings* 11. 31. and *ver.* 35. and *ver.* 37. and also *Chap.* 12. 24.

Therefore though it be said that the people made *David* King, 2 *Sam.* 2. 4. and so *Jeroboam*, 1 *Kings* 12. 20. yet we see how apparent it is, that those Kings had their *Right from God*, without and before any consent or knowledge of the people.

IX.

IX.

Dan. 2. 21, 22. *He changeth the times and the ſeaſons; He removeth Kings, and ſetteth up Kings; He giveth Wiſdom to the Wiſe, and Knowledge to them that know underſtanding; He revealed deep and ſecret things; He knoweth what is in the dark, and the light dwelleth with him.*

THAT which is principally intended by the Prophet here (as the Context evidently ſhewes) is to celebrate the praiſe of God, as the only Authour of ſetting up in Succeſſion the ſeveral Monarchies of the World: And to make it evident, that *to do this*, belongs to none but God, he compares it with theſe other Prerogatives of his, which are apparently belonging ſo to him, as that *no other* can have any thing to do in them: For who can have any thing to do in changing the times and the ſeaſons which God hath put in his own power * ? Who but God alone can be the Giver of Wiſdom and Knowledge? Who can reveal Secrets, that are abſolutely ſuch (ſuch as the knowledge of the future Monarchies, and the meaning of a forgotten dream concerning them) but God alone? Who beſides him, or with him, can tell what is in the dark? Who then (if *Daniels* parallel here made be true) can have the right or the power to *remove Kings, and to ſet up Kings*, but God alone? His meaning muſt neceſſarily be, that *men* can have no more to do in *this*, than in thoſe other ſpecial Prerogatives of God, in any of which they can be (at moſt) but *inſtrumental*; which ſignifies nothing to the purpoſe, ſave that it infers a neceſſity of Gods immediate Efficiency, as of the principal Cauſe, without whoſe immediate Concurrence, the Inſtrumental operates nothing at all.

Acts 1. 7.

And if the people cannot be principal, or other than meerly inſtrumental in the *Fact*, they can have no pretence of intereſt in the *Right*.

Right. The *Right* therefore, that is, the lawful Power and just Authority of removing Kings, and setting up Kings, can in no wise belong unto *them*, but precisely and incommunicably to *God alone.*

No proper Right, and special Prerogative of God is at all belonging to men: But,
The just power to *remove Kings, and set up Kings*, is the proper Right, and special Prerogative of God. *Ergo.*

The *Major* is evident in it self; the *Minor* is clearly evinced by the Text alledged; the Conclusion then is certain and infallible; *viz.* The just power *to remove Kings, and set up Kings*, is not at all belonging to *men.*

From whence it follows, That if a whole people, and much more, if a prevailing Party (against the will, and to the extream regret of the whole) shall (*de facto*) not only remove, but murder their lawful King (all the aggravations of that Monster-sin duly weighed) they can be no less wicked, than the worst wickedness can make them, except that of desperation, and final impenitency: For in that wilful, deliberate and affected Anomy, wherein all Law, Divine and Humane, is knowingly transgressed (beside the greatest wrong done to the Best of men) they boldly assault Heaven, and invade the proper Right and special Prerogative of God: From hence the *justness* of the severest punishment of those horrid Offendors, is most evident to all understandings, and even to their *own consciences* (if they have, or ever had any.)

X.

John 19. 11. *Thou couldst have no power at all against me, except it were given thee from above.*

THAT this was the Civil Judiciary and just power, it is apparent; otherwise, when *Pilate* evidently spake of this, Christs answer had been equivocal; and the Supreme power of life and death it was; which, though formally competible to none but to the Supreme Magistrate, is yet here by Christ attributed to *Pilate*, because the Supreme Magistrate, and his immediate Minister, are in a moral sense but as one person; to wit, the latter sustaining in the exercise of this power, not his *own*, but *precisely* the person of the former.

And the Magistrate (saith Christ here) *can have no power at all, except it be given him from above:* Consequently, all his power is from *God alone*.

That which is not given to the Magistrate, *but from above*, is given him of *God alone*.
The Supreme power is not given to the Magistrate, *but from above*: Therefore,
The Supreme power is given to the Magistrate of *God alone*.

Here all is manifest and certain; from whence every one must needs conclude, That what hand soever men may have in making a King *de facto*, or restoring a King to the exercise of His Kingly Office, the formal Authority, and Supreme Kingly power, and the just Right to exercise that power, is not at all from men, but from *God alone*.

Therefore also they that have interrupted, and sought to annihilate this power and right which God alone hath created, have not only sinned against God, as sinners usually do; but have striven to shew themselves stronger than he, to overthrow what he alone (without *them*, and without all *men*) hath only by his own Ordinance and Act established.

XI.

XI.

Acts 22. 27. The *Jewes* which were of *Asia* ſtirred up *all the people* of *Jeruſalem*, and they laid hands on *Paul*; And *Chap.* 22. 22. *They lifted up their voyces, and ſaid, Away with ſuch a Fellow from the earth, for it is not fit that he ſhould live.*

FROM this unjuſt ſentence of that whole people, the Apoſtle made his juſt Appeal to *Caſar*, Chap. 25. 11.

If it be true, which is averred, *That Kings have no Power and Authority, but what they have from the people*; St. *Pauls* Appeal from the whole people to the ſingle perſon of the King, was apparently unjuſt; and he a manifeſt Abettor of Tyranny, in owning a power in *Caſars* perſon, above the power of the collected Body *of all the people*.

But the holy Apoſtle well knew where, and in whom the higheſt power (next and immediately under God) was found; and therefore declined to be cenſured by the peoples *univerſal* Vote, or to go up to *Jeruſalem* where the *peoples Repreſentative* was, to be judged there; but made his juſt and laſt Appeal to *Caſar*.

Every juſt and laſt Appeal is to the higheſt power next and immediately under God.
St. *Pauls* juſt and laſt Appeal was to *Caſar*.
Therefore *Caſar* was the higheſt power next and immediately under God.

The *Major* muſt needs be true, unleſs it could be lawful and juſt to Appeal from the higheſt Authority under God, to meer violence and force; for Inferiour power againſt the Superiour, from which it is derived, can be nothing elſe.

The *Minor* is found in the expreſs words of the Text; the Concluſion therefore is certain, That *Caſar* was, and ſo every *Caſar*,

or Soveraign Prince is, the highest Power next and immediately under God: And, that the King is *solo Deo minor*, less than none but God, is a Maxim in the Common and Fundamental Law of the Land: So grosly and palpably false is that Seditious Assertion, That the King is *singulis major, sed universis minor*; only greater than the single persons, but less than all together.

XII.

1 Pet. 2. 13. *Submit your selves to every humane Creature.* Which signifies, that every *Man* that is a Magistrate, is of *God himself created* such; and therefore to be readily submitted to, διὰ τὸν Κύριον, for *the Lords sake.* But the words that follow are chiefly to be noted, εἴτε βασιλεῖ ὡς ὑπερέχοντι, *Whether to the King as Supreme.*

THe King then is *Supreme*, by the expres Word of God. And, there being none superior to him that is Supreme, it is impossible and contradictious that any other pretended Authority should *justly* overtop and controll the *Supreme* Imperial Power of the King. From hence it *must* follow, That every Insurrection, or levying of War against the King, by what persons soever, Subjects of the same Kingdom, or in what capacity soever, must of necessity be that *unlawful Resistence* which God threatens with damnation*. For, To say, that the levying War, and taking up Arms, within the Kings Dominions, without the Kings Commission, against the Kings Armies which have his Commission, is no levying of War against the King, is but a sad Apology, and too weak a Plea, for all the hope of those mens salvation (who scorn to repent) to rely upon. For, in this Text, the weak and wicked Principle, from which that grand Mistake, and all the Mischief that hath ensued is most expresly confuted: For, if the *King* be Supreme, the People, or the Peoples Representative is not; unless it were true, That the People, or their Representative, is the King. For,

Rom. 13. 2.

Whosoever is Supreme, is the King:
The whole People is not the King; Therefore,
The whole People is not Supreme.

The

The *Major* is apparent, becauſe the Apoſtle aſcribes the Supremacy to the King, and to no other: unleſs, in one Kingdom there could be two, or more Supremes; which would infer a manifeſt contradiction. He that denies the *Minor*, muſt be ſent to *Bedlam*. Therefore the Concluſion is unavoidable; *The whole People is not Supreme:* Much leſs their *Repreſentative*, (though virtually the *whole*;) Leaſt of all, a Party, apoſtatizing from their faith given to the People, and their promiſſory Oath to the King, joyning with, and approving the *Armed force and violence* which excluded their Fellow-Members (that were more in number, and ſo, of greater authority than themſelves) out of that Houſe into which they had been legally called by the King, and ſent by the People. Yet, how gloriouſly thoſe Apoſtates could arrogate to themſelves the Title of, *The Supreme Authority of the Nation!* Which was frequently given them alſo by their cloſe Adherents, and ſome other ignorant and beſotted people.

XIII.

Exod. 20. 12. *Honour thy Father*, &c.

THat the Civil Magiſtracy and Paternal Authority are *really* the ſame, (though not gradually,) and ſo, the former as well as the latter *immediately derived from God*, (and not at all from Man,) it moſt demonſtratively appears, in that Obedience is commanded to both, by one and the ſame precept, and ſignified by one and the ſame word in this moral and eternal Law of God. For if the Authority of all Magiſtracy be not eſtabliſhed upon this moral precept, what ground is there for it? How comes it to be *morally* lawful to be any Magiſtrate at all, eſpecially ſo far as (in any caſe) to be a Revenger, and to puniſh any perſon (eſpecially for leſs than Murder) with death, (ſince it is God alone that is the Lord of life?)

If then the Civil Authority be eſtabliſhed onely upon the ſame precept of the *Moral Law*, (which is the proper foundation and the adequate meaſure of all juſt Laws and lawful actions,) and the *Magiſtrate* there included in that word *Father*, which the *Paternal* Authority it ſelf is onely grounded on; both that and this muſt neceſſarily

ceſſarily be the ſelf-ſame power, and cannot differ *really*, but only *modally* or gradually, in the different Object and Execution.

And, at that time when this Law was onely in the hearts of men, and afterward (with the whole Decalogue) delivered to *Moſes*, (and long after that too,) there was no Government in the world beſide the *Regal*. And this appears by the words of the people to *Samuel*; *Make us a King to judge us like all Nations* *; and alſo, by all Inſtances that can be named. Therefore the onely Magiſtratical Authority eſtabliſhed at firſt of God himſelf, upon this moral precept of his eternal Law, was *Regal*.

Sam. 8. 5.

And, the *Regal* power being the ſame *really* and *originally* with the *Paternal*, it certainly follows, That the People do no more *authorize* their King, than Children their Father, to have dominion over them. And it muſt needs be as lawful (if not much more) for Children to call their Natural Father to an account, to depoſe him, or to put him to death, as for any People to do ſo to their Civil Father, the King, the *LORD'S Anointed*.

FINIS.